

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

EMILY ROBINSON, Publishing Agent.

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THE BUGLE.

ADDRESS

Of Mrs. Jane Frobisher, to the Young People's Convention, at Marlboro, Sept. 25th.

In addressing the public in behalf of the Young People's Association, the first consideration, is a definite understanding of its designs.

In the call for this convention, we are informed that its design is to consider the claims of humanity to equal rights.

By examination we discover existing in Society, a multitude of wrongs; and that those wrongs not only exist at the present, but have ever existed in a variety of phases through all past ages; neither are they confined to any one country, but are found under every form of government the world over.

The ostensible design of legislation, we are told, is to legalize certain principles of justice in order to secure to individuals and nations, what are considered their inalienable rights. As the laws of all governments have failed to effect this, we are led to conclude, that they are in error with regard to the elements of justice, and what constitutes natural rights; or that laws have not been based as purported to be, upon principles of equal justice to all. Premising from satisfactory evidence that both those errors are that exist among mankind; we are led to seek a higher standard for justice by instituting an enquiry into those natural claims constituting human rights; and to demand that political enactments be based upon deductions arising from natural truths.

Our first object then will be, to found a declaration of rights upon the impartial interpretation of nature's constitutional character. That we exist, is no more a self-evident fact, than that nature is true; as the evidence of either cannot be strengthened by demonstration. Assuming nature to be true, the power governing nature must be alike true, is proved by the harmony of all natural laws, adapting means to ends, throughout all existences whether evinced as a unity, or as individualities. Therefore, the infinity of natural existences proclaim an infinite Power. The adaptation of nature's laws, demonstrates infinite wisdom. The needs of nature being supplied by nature, in just proportions, suiting the capacities, and requirements of every individuality, is an unmistakable standard of justice, and goodness.

Thus, we have revealed to us in nature, a God whose attributes, as manifested in his works, are a sure guide to all lesser intelligences. We have evidence that man possesses these same attributes, finite and undeveloped. That he possesses power as an individuality, is self-evident; though that power be derivative, and dependant.

His deductions by a process of reasoning from cause to effect and vice versa, proves his wisdom. That an idea of justice is inherent in every intelligent being, is demonstrated by that inward sensation produced by witnessing an act of injustice. Even the vilest savage if unbiased by education, is convicted of wrong, and regards as sacred the instincts, and requirements of nature; for he perceives that whatever nature needs, is provided in nature, and its application is a natural right. The first requirement of man's animal nature, is nourishment to sustain his present existence. As all natural laws, including pure instinct are sinless, being the very element of God's will, and ordained of him to govern nature; as a consequence, the application of those provisions to nature's corresponding wants, are sinless also. But those God-like attributes of man being imperfectly developed, pervert his animal instinct, and these animal propensities reacting upon these attributes, both are perverted. For it is a notorious fact, that man is not fully governed by either.

Were he governed by pure instinct, he would be a sinless animal; if otherwise, were he completely controlled by those Godlike attributes perfectly developed, he would be a sinless Spirit; because those attributes being of themselves spiritual, and being his attributes, would constitute his very identical self; for we know nothing of any being, or substance, aside from its attributes or qualities. Hence man's earthly struggle is a warfare between his animal instinct and his undeveloped divinity. Were the latter perfectly developed, it would as completely harmonize with his animal nature, as the Supreme Divinity does with the material universe. But mankind instead of imitating the order of nature, has ever looked upon her laws and motions, as something too gross and grovelling to dictate intellect; consequently those instructive and sublime realities, but few of which are within man's comprehension, are overlooked and rejected as comparatively worthless, for some supernatural idealism, having no existence save in his own perverted imagination. Not only have the motions of nature been rejected, but reason, nature's highest development. Occasionally reason has stood forth and demanded to be heard, but the cry of carnal, earthly, devilish, has drowned the feeble voice, and the culprit, amid the tumultuous anathemas of the overwhelming multitude, has been condemned to an ignominious prison. Yet there never has been one step taken, in all the devious, protracted march from savage to civilized life, only as reason, by scientific calculation, has practically adapted the laws of nature to the various arts, that now so strikingly distinguish those opposite states of society.

Having partially examined the natural rights of humanity, let us now examine its wrongs, which Blackstone defines to be a deprivation of rights. The first and greatest of all wrongs is the outrageous aggression of man, upon the rights of woman. The unnatural exercise of his superior physical strength is without a parallel in all the jurisdiction of instinct. No other male animal was ever known to infringe upon the rights of the female, or pervert the harmony of his species, by the least restriction of those feminine qualities that are as distinctively recognized among them, as in the human species. The spring will use his greater strength to separate them from her natural guardianship by virtue of any higher claim of paternity. But man regardless of nature's claims, has usurped the prerogative of making laws, without woman's assent which have outraged every God given right, by his self-legalized superiority; tearing asunder the sacred ties of maternal instinct, by a forcible execution of his unholy decree of paternal precedence. Human sympathy cannot, without horror, contemplate the dark history of woman's wrongs in past ages, where we find her crushed below the very brute, by the most laborious, and menial servitude to her tyrannical husband; where she has been forcibly compelled to live with him at his wish, and at his will driven away in want and degradation; while her children have been torn from her arms, with as little remorse, as fruit from the senseless tree. Even at the present, in our own boasted land of freedom, we still find woman treated as an inferior being, compelled by taxation to support a government in whose laws she is allowed no voice; to rear colleges that she is forbidden to enter; to earn property over which she has no control; compelled to perform the same labor as man, for one third the pay; compelled to give up her children to her husband in case of divorce; compelled to see her sons, dear as her heart's blood, dragged to war, to be shot down as beasts of prey, having no legal voice to stay the ambitious demands of the military chieftains who rule her country's destiny.

She is compelled to witness their degradation, and ultimate ruin, by the legalized robbery of stealing away their senses by ardent spirits, and with them, their money; or whatever other abuses her country permits; for she is allowed no authority in the laws that govern the dearest interests, that the affectionate heart ever cherished. She is compelled, after bearing all these unjust disabilities herself, to see her tenderly reared daughters ushered out into the world to pass through the same ordeal. Yet, if she complain, she is scoffed at, and accused of ingratitude to her protectors. If she refuse confinement within the narrow sphere prescribed by man, and persist in her claims of equality, she is denounced as an infidel, for denying his divine right to rule over her.

Another outrage upon humanity is the claim of one man to rule over and enslave another, because of different color. There is no greater variety of color, or feature, among the different races of men, than is found among the several tribes, in the same species of animals. Among our herds, who evince a thought one color superior to another, only as a matter of fancy—color being only a different arrangement of the same elemental particles. Though differing in form and feature, was it ever taken as evidence of

inferiority? The white man after claiming dominion over the female, one half our species; claims, in our country, the right to hold as chattle slaves, one sixth of all our population, for the very logical reason, (They are colored.)

If we call for his authority for ruling the female, he cites us to his theology; to the original curse against woman. In testing theological creeds, by natural truths, we must not localize our comparisons. There is not a nation on earth that has made any advances in civilization, but have traditions to account for the origin of evil; not one fourth of which believe woman to be the originator. Yet there never has been a nation discovered, in which woman is not oppressed, and degraded by man.

The same reasoning will apply to the oppression of the African race. Our theology again cites us to the curse against Canaan. As nations who never heard of our peculiar theology, enslave and oppress all within their power, there must be some more universal reason for this similarity. The plain reason is this: Man never lacks authority to do what he desires, provided he has the power; for his gods always give him whatever authority he wishes, and fight all his battles, whether they be of wood, or stone, or an idealism. The god of every man is generally a counterpart of himself; delighting in cruelty, revenge, and domination, if his worshipper happen to be of that type. Whatever he approves, his god sanctions; whatever he claims, his god decrees; and so on with all the aspirations of his perverted passions, and his executive instruments, are his superior bodily strength and art in mental subjugation.

Another wrong, is the unequal distribution of the products of the earth; which withhold from a part of mankind their natural sustenance, while another part is overburdened with a surplus. Man's undue provisions for the future, regardless of nature's continual supply, is one of his many inventions. A priest in the middle ages, a creature of the French nobility; he enquired, what became of their wealth after their death? On being told that it was transmitted to their children, he exclaimed with astonishment, that he was sure the Frenchmen were fools; that he and his people had no such foolish cares; that the earth had always yielded a supply for them, and they doubted not it would yield the same to their children.

We are well aware that this simple faith in nature could not become practical where one man has a legal right to infringe upon the natural rights of a hundred others, by monopolizing a hundred fold more of the products of our common heritage, than is necessary for his own family wants. He might with seeming impunity heap up gold and silver, and all the gaudy superfluities that pride and vanity could suggest; but to withhold from any human being, the privilege of cultivating and reaping his natural share of the products of earth, is an unrighteous violation of natural rights, and a palpable sin against the laws of nature's God.

As our business in this world, is with our fellow beings; our highest practical duty evidently consists, in treating them with like justice as ourselves. This is the grand desideratum of ethical science; the fundamental principles of which (if founded in truth) must accord with our natural rights. One great mistake of mankind has been, civilization has preceded science; that is, man has attempted to improve upon nature, before understanding her laws. Comparing the wisdom of nature's God, with his own narrow views, her seeming evils occasioned a mistrust, and with his little dangerous knowledge, he has, in attempting to remedy those supposed evils, perverted the just designs of Deity.

As science has advanced, we see man discarding his fears, and his supposed improvements. He no longer apprehends a collision in the planetary system or a dissolution of terrestrial affinities. The physician no longer draws the life blood from the veins of his patients; for he now perceives more clearly, the wisdom of nature in its supply, and its resources when its order is disturbed. The philosophical expounder of law, now contends, that no laws are valid, that are antagonistic to the laws of nature. The theologian, though most tenacious of his traditional creeds, is beginning to think God a wiser, and better being, as he himself improves in wisdom and goodness. We no longer hear him contend that God created a part of his intelligent creatures, expressly to glorify him by writhing eternally in unquenchable flames. As he more clearly perceives that the penalty of a broken law of our physical bodies, is but a partial suspension of nature's harmonious relations of cause and effect, he is beginning to apply the same reasoning to spirit.

He no longer believes in a God of vengeance, but that a violation of metaphysical law, is but a suspension of the same harmonious relations of cause and effect, in our spiritual natures, producing as a legitimate result, a proportionate amount of misery. Another mistake of mankind has been; instead of selecting from the ideas of past ages, the moral truths that accord with nature, they have held them all sacred in proportion to their antiquity, and claimed them as precedents for all succeeding generations.

Having examined the rights, wrongs, and mistakes of mankind; let us in imagination retrospect the past history of our race, and glean from its dark and bloody records, those truthful inspirations, that have occasionally illumined the moral atmosphere. During all the long and fearful reign of man's selfish propensities, there have been found, in almost every age, and every land, some minds that have caught the divine truths of nature, and urged them upon man, as a rule of practice. Minds that have penetrated the thick veil of bigoted error, and traced the just design of Deity in the moral world, as in the physical; in the government of spirit, as in matter. Many of those minds are found among the Jewish sages. An Isaiah boldly rejected the unjust tradition of hereditary guilt; and looking beyond the narrow limits of common vision, he saw that man must discard those unnatural and unrighteous traditions, that had originated in the earlier stages of mental progress. He saw, that as the embryo God within, became more fully developed, man would rise superior to his undue selfishness, and beholding the beautiful order of nature, would be content to share equally with his fellow man, the bounties of earth. Carrying out this sublime idea, he prophetically discovered that there would be, in the distant future, such a maturity of wisdom, and such a progress in righteousness, that man would cease to war upon his brother man, and that the lion, and the lamb; the despotic warrior, and the oppressed subject, would indeed dwell together in unity.

Of doing to others what we wish them to do to us; which with the many other moral precepts embodied in his philosophy, has had a hallowed influence over the vast, and populous region, embracing the empire of China, and its dependencies. A Socrates, discovered the immortal self, without other guide than the deep, inspiring thoughts that stirred within him. By analogical comparison he came to the belief, that like himself, all others were possessed of an immortal self; and that during its stay in the mortal, there were provisions made, and designed for every need; and that those needs being felt by all equally; all were alike entitled to a supply. Notwithstanding the utter contempt in which woman was held during the mad reign of her worship; yet he, even then, dared to contend that those feminine qualities, that were by nature intermixed with the masculine line all the near relations of life, should in like manner be blended in every department of government.

That woman should be instructed equally with man, and with him enjoy equally all the blessings of life, which were so plainly designed for equal distribution.

Avasthen though he may be styled; yet during the lapse of more than twenty centuries, how few have caught the idea of nature true God, who regardless of the egotistic claims of mortals, grants no higher right to one than is provided in nature for all, be eminently superior to all other teachers, the meek and lowly Jesus. With what a truthful comparison between moral duties, and natural laws, he closes his inimitable sermon on the mount. After appealing to the total sensibilities, with all the eloquence of love, utterly denying those old vengeful traditions, recorded in Jewish history, (which have given so much license to war and oppression,) he bids his followers love others as themselves, to love even enemies, and to return good for evil, that they may be like the heavenly Father, who maketh his sun to rise on the evil, and on the good; and send rain on the just, and on the unjust. Again appealing to their reason (which we are right to very erroneously) he bids them look upon the lilies of the field, and the birds of the air, and understand, that as the eternal Father had provided for them; even so had provided for man. It was evidently the sign of Christ to suppress man's undue provisions for the future, when he referred him the provisions existing in nature.

His term of religion being professedly the basis all laws governing most of the civilized world, it deserves more than a passing note. Not meddling with the contentious questions of his divinity, and vicarious atonement let us treasure up this combination of natural and moral truths, which he, so devotedly strove to promulgate. It is a subject of deepest regret, that his most righteous

precepts have been so perverted by intermixture with those of his followers, as to induce so many to reject them, as insufficient to secure universal justice. Taking advantage of the popularity of his religion, ambitious and tyrannical men have used it as an instrument of gaining ascendancy over their fellow beings.

Knowing full well that a man is but half conquered when his physical body is subdued; they have artfully thrown around his pure system of morals, (as explained by his followers) such an unquestionably sanctity, with such an unpardonable criminality attached to the least departure, that they bound the conscience, with a tenfold stronger claim, than is required to bind the body.

When we look around upon the christian world, and see man crushing his brother man by every species of servitude, and claiming his authority for so doing, from the religion of Christ; we wonder not that the philanthropist questions that authority. But among all the despots, from the awful Constantine, who canonized such of the early writings as gave him divine authority over his subjects, down to the Rev. Mr. Mandeville of Albany, who recommends nipping the Woman's Rights questions in the bud, none have received any such authority in the teachings of Christ. Let the opposer, as his soul revolts at the abominable abuses tolerated by christian churches, remember that it was not Christ that said, "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to king as supreme, or to governor; for this is the will of God." It was not Christ that bid every soul be subject to higher powers; because all those powers are ordained of God. This license to tyrants is diametrically opposed to the commands of Christ to his disciples. When they disputed by the way, which should be greatest, as our sects do at the present, he expressly forbade the exercise of authority one over the other. The slaveholder's license, "Servants obey your masters" is not from Christ. He taught us to call no man master; and expressly forbade to all. The license to crush woman, bidding wives be subject to their husbands, to keep silence in the church, forbidding them to teach, is not from Christ. The idea of man's being defiled by woman, and the recommendation of celibacy, received no shadow of authority from Christ. From this idea originated such abominable corruptions, in one branch of the christian church, that rulers were obliged to have recourse to licensed concubinage among the priesthood; which Home says, may be considered an appeal from civil and ecclesiastical tyranny, to the more just, and more virtuous laws of nature.

Assuming nature's God, to be true to nature's claims; it is utterly inconsistent to suppose that He would institute a system of moral government antagonistic to natural laws. In nature we find the masculine and feminine elements completely harmonizing. From the lowest trace of sexual distinction, in the vegetable kingdom, up, through every variety, one sex is as fully, and as perfectly developed as the other.

The same order is observed in the natural relations of all animals, including man. An equal number of each sex are ushered into being, promiscuously distributed in families with no natural barrier to separate their social intercourse, or retard their equal development. Although what are termed the masculine qualities, predominate in man, and the feminine in woman; yet both are blended in their individual constitution; for both possess the same passions, and affections. But man has rendered this distinction arbitrary, and unnatural, by claiming the masculine qualities of his nature, as superior, and rejecting the feminine as inferior. From his very infancy he is taught this. Even his boyish plays have reference to the distinctive election of qualities suited to what is termed true manhood. If, by sudden emotion, he is overcome and weeps, he complains of being unmanned. If he manifests a high degree of sympathy, or love, he is called womanish; that is, unmanly. Thus his best affections are forbidden utterance, while his educational depravity is everywhere manifested in warfare and domination. On the contrary, in the education of woman, all the masculine qualities are suppressed, and the feminine, though cultivated to the extreme, are confined and forbidden an influence where they are most needed, that is, to balance the masculine qualities of the other sex. It is no longer a subject of wonder, that man's baser passions predominate; which will ever be the case, while arbitrary cultivation perverts the order of nature. Man has always claimed his Creator to be masculine; yet as he now begins to believe him a God of love, it is hoped that while he honors this truly feminine attribute in God, he will learn to appreciate the same attribute in woman

and claim for it a more extended influence. Mankind at best is still shrouded in ignorance, and it is wise to lay hold of every light whose genial beams have blest our earthly abode. Let us then garner up these precious moral truths, that accord with the provisions and claims of nature. And where will we find a system, so natural, so practical, and so heavenly, as the religion of Jesus Christ. There is salvation in its precepts. Salvation from sin against our fellow beings; for we can conceive of no higher moral duty than it inculcates; no purer spirit than it breathes. It dissolves an immortality after which all aspire. Without deception, it teaches that happiness, or misery, is the consequence of obeying, or disobeying the divine laws of our Creator. Let us not be deceived, if the doctrine of eternal progression, which is inscribed on every page in the great book of nature, be true, there follows a fearful loss if we pervert our God-given talents, during our earthly existence. Let us then beware how we reject such a holy light, that notwithstanding its adulteration, has done infinitely more to enlighten mankind, than all other systems of religion, and morality combined. While we confidently hope to effect, without bloodshed, a moral revolution; let us not forget the disastrous results of former revolutions. While we fearlessly contend for the exercise of reason, let us not forget the example of bloody France, whose pretended liberators, in fleeing from one extreme of fanaticism, wreck themselves, and their country upon the other. Reason was made to reign. Its light may be, as it ever has been, obstructed; but it can never be extinguished.

A Pythagoras was compelled to teach the clamorous multitude, that the earth was fixed, with the sun, stars, and planets revolving around it; and centuries passed away before their offspring could receive demonstrative evidence to the contrary; while his reasoning pupils were secretly taught the true systematic arrangement of the universe. Analogous to this is the popular opinion of

and is compelled to revolve around, until it becomes sufficiently luminous to eclipse the paler nucleus; and by its own inherent superiority of attraction, proves its centrality. The advocates of equal rights, in our day, find themselves now occupying the same position in the moral world, that the sun was supposed to occupy in the solar system, in the days of Pythagoras. And, if the principles claimed by them, be indeed the eternal laws ordained of God to govern the moral world; just so sure as the sun's true position is now acknowledged; even so will these natural truths, that demonstrate human equality, become the unchanging central basis of universal justice.

During our remarks we have anticipated the demand that laws be founded on natural truths; and we now close by anticipating the changes that must inevitably take place in the political world. In contending for universal suffrage, we find that principles of justice assume different phases as they are denied or enjoyed; for those very men who were once denied the right of suffrage, when franchised, have been among the most zealous in denying the same right to all over whom they have had any control.

But nothing is more absurd than the idea of a finality in human legislation, so long as the mass of mankind are resolved in different strata, one reared above another, until a few find themselves occupying a supreme elevation; while those below possessing the same specific gravity, mentally, are kept down for the time being, only by an extraneous force, that contains within itself, no means of reproduction. The equilibrium of human rights is destroyed. And the mighty governments of earth, being reared in opposition to natural laws, contain in their composition, the very elements of their own dissolution.

In vain do the supreme potentates call upon the upheaving mass below, to submit to their authority. In vain is the demand echoed by every sub-tyrant, down into the depths of crushed humanity. From the lowest ranks, through the whole struggling phalanx, the response comes up in thunder tones, "God made us free!" Yes, the oppressed female, with her long ages of wrong—the degraded down-trodden slave, that now writhes beneath the lash of his pretended owner—the poor wanderer, that has no foot of earth from which to gather his food—all, all shall be free! Free to partake and enjoy the bounties and blessings, that nature's God has provided for equal distribution among his created intelligences.

When the immortal Sidney was told that he might save his life by telling a falsehood—by denying his hand writing, he said:—"When God hath brought me into a dilemma, in which I must assert a lie or lose my life, he gives me a clear indication of my duty, which is to prefer death to falsehood."

The Anti-Slavery Bugle.

SALEM, OHIO, OCTOBER 16, 1852.

Executive Committee meets November 7th.

Horace Greeley.

This distinguished "Manufacturer of Newspapers," as he termed himself, spent the last Saturday evening, in an attempt to manufacture whigs out of our Salem politicians. What his success may have been we cannot say, though we hardly think it to have been very considerable. For just about that near election, all the political timber is found to have a "set," which is hard to take out. Nevertheless Mr. Greeley labored as earnestly as though he hoped for success. His topic was the tariff, which of course was well presented. It could not have been otherwise, with his ability and intimate acquaintance with the facts, connected therewith.

Mr. Greeley's description of the American people as a "compromising nation," who would always prefer to get a thing by halves, rather than all at once," was quite characteristic of his speech, so far as the question of freedom was concerned, except that he manifested a disposition to be satisfied with a much smaller fraction of the article. At least very much less than the half of his speech was devoted thereto, and as it seemed to us, with very much less than half the spirit of a freeman. His unworthy fling at Mr. Giddings, which was received by the pro-slavery part of his audience with vociferous joy, proved him more a partisan, than a freeman whom the truth had made free.

He was for practical issues. Thought it best to submit to the south in the matter of fugitive slave catching, and some other particulars which he enumerated, as it was only thus that his success could be purchased. Like his predecessors upon the stump, he assured us that General Scott's election would prevent slavery extension. He also imitated them in refraining from any presentation of evidence, confirmatory of this singular opinion. We confess ourselves disappointed in this part of Mr. Greeley's speech. And yet it was our own fault that we were. Why should we have expected that the man who sets out with so bald a proposition, as that Scott will favor freedom, should have any considerable use for facts. We were so unreasonable as to look for them from Mr. Greeley. We craved his pardon for the offence. He did indeed make some show of presenting facts, but they were unimportant to the issue, or hypothetical. Thus, that would have been false, had they only occurred, i. e. if Henry Clay had been elected in 1844—or General Taylor had not been removed by visitation of Providence. While the facts that are facts, which make up the important history of whig rule, especially for the last three years, were not mentioned. Another palpable omission was that he did not refer to the promised and prophesied facts of the Baltimore platform. Indeed, he failed to expectorate upon that remarkable document, a performance of course, which every body expected and an omission quite unpardonable in an anti-slavery community.

It was pitiable indeed to see Mr. Greeley, with his intimate acquaintance with our true national position, laboring for a resurrection of the dead and buried issues between whiggery and Democracy—while neglecting and depreciating the living, present one, between freedom and slavery.

Henry Ward Beecher and the N. Y. Observer.

The last No. of the Independent contains a communication of unparagoned ability by Henry Ward Beecher, in vindication of himself and Mrs. Harriet Beecher Stowe, from recent charges of the New York Observer, and the Philadelphia Christian Observer. The article we allude to, very conclusively proves a foul conspiracy on the part of the pious Observers above named, and the Rev. Joel Parker, D. D., to destroy the reputation and influence of Uncle Tom's Cabin, and with it, that of its author and her heroic and noble hearted brother, Henry Ward Beecher. They were indeed in desperate case, to have undertaken so desperate a work. The failure has been as signal as the assault was unprovoked, insulting and malignant. Never before was poor mortal Jesus so caught in his own craftiness, so hopelessly and helplessly enveloped in his own web of falsehood. From our heart we pity Dr. P. If he has any manhood left, how miserably must he despise himself. And yet it is the only fitting denunciation of the plot, to prostitute the office of a professedly Christian teacher to the sanctification of American Slavery. Out of this most wicked of all intents, has this exposure grown. It certainly cannot fail to render the pro-slavery influence of the Rev. Joel Parker, somewhat impotent in future.

The facts of the case are briefly these: Mr. Parker's classic brevity, and distinctness, in uttering pro-slavery falsehood secured for him as the representative of his class, the distinction of a quotation, with due credit, in Uncle Tom's Cabin. The astonishing popularity of that work seems to have aroused in no Southern Legree anything like the bitterness and cool murderous spirit of revenge which it excited in this Doctor of Divinity. Hence his insults to Mrs. Stowe—her husband, father and brother—his slanderous reports through the community and their final publication in the Observer, which perhaps for some reasons of its own was ready to become an accomplice. These persecutions

and falsehoods were continued and multiplied after the publication of Mrs. Stowe's most honorable retraction, which we gave to our readers some weeks since. A retraction in which she magnanimously went much farther than we could have thought it our duty to have gone in relieving Dr. Parker from his difficulty. By the way it is certainly a most encouraging sign of the times, when men who like Dr. Parker, destitute of heart, conscience, and repentance, for sheer popularity's sake, will labor so hard and lie so abundantly to recall their pro-slavery teachings. Thanks to the honest heart of humanity, that in responding to the noble sentiments of Uncle Tom's Cabin, compels Dr. Parker and his like, to read their own infamy in their past subservency. May the warning of their history be heeded in time to come.

We extract a paragraph containing a summing up of the verdict, premising, that it exactly embodies our conclusions, after listening to the testimony in the case. But after all, the Doctor's first falsehood was his great and damning one. That for the sake of his popularity, contemplated the continued enslavement of three millions of human beings—while this last tissue of falsehoods, is designed only to blast the reputation of two of their distinguished friends and advocates. Happy may Mrs. Stowe and her brother deem themselves in being thus slandered and outraged in company with, and for the sake of the oppressed.

In justice to Mr. Beecher we ought to say that his article is a calm and apparently candid and manly statement of facts—reluctantly forced from him by a sense of justice—and bearing no marks of vindictiveness or revenge.

He says—in "conclusion": "When the New York Observer represents Dr. Parker as offering evidence to Mrs. Stowe, in the first instance, to satisfy her that she was in error, it is shown that it stated an untruth; when it declares that Mrs. S. 'took no notice of his letter' it is proved to have stated an untruth; when it says that she designed to reply to his second letter, it states an untruth; when it declares that Mrs. Stowe was induced only by fear of a libel suit to come to terms, it states an untruth; when Dr. Parker in his letter to the Observer intimates the same thing, he brings himself into conflict with his own statement respecting the same thing, given in his letter to Prof. Stowe. When Joel Parker and the New York Observer state that the published letters were not written by Dr. Parker, nor signed by Dr. Parker, they do, at length state a truth, but when they state they were not approved by him with the understanding that they were to be published, they state an untruth. When they, both, neglect to say a word of Mrs. Stowe's card, of the origin of these letters in Dr. Parker's study; of his request that they should be written; of his warm approval of them, they suppress the truth; when they declare that Dr. Parker agreed only to take these letters into advisement and to make them the subject of future consideration, they state an untruth."

With the Agents of the Western Anti-Slavery Society please make their monthly reports to the Committee in time for the regular monthly meetings of the Committee. Please report particularly all funds received or pledged up to the time of your report. The committee wish to know every month precisely how they stand, that they may extend or curtail their operations according to the means which the abolitionists put into their hands.

CONGREGATIONAL CONVENTION.—This large body, composed of Delegates from New England, New York and the Western States, has like other Ecclesiastical and political bodies, been somewhat disturbed by the great question of the age. After discussion, they resolved to extend aid to slave holding churches in cases where ministers preach the principles of Anti-Slavery. Lewis Tappan offered a resolution denouncing the fugitive slave law, but the opposition it encountered induced him to withdraw it.

A WOMAN'S RIGHTS CONVENTION was to have been held on Thursday and Friday of this week at Richmond, Indiana.

SLAVERY IN LIBERIA.—Last week we copied from the Christian Press, a letter charging upon the Liberians the act of slave holding and slave trading. The letter was written by Rev. John Rankin of Ripley, O. A man whose name will always go far to give credit to any statement to which it is attached. Whether he has been misled in this instance we do not know. The Colonizationists deny the truth of the statement. From the Tribune we learn that Mr. Roberts, a brother of the President of Liberia, said of it at a colonization meeting in New York, that—"He did not believe any Presbyterian lady in Liberia had ever written such a letter, and moreover, if she had, the statements were untrue. No doubt many emigrants, from imprudence in eating, and from the change of climate, exposed themselves to danger, and some did die last year from that cause. But there never was a slave in Liberia and never will be. These statements of the writer were unmitigated untruths."

This is not the first time the charge has been made and denied—what may be the truth we cannot say. But there is certainly nothing incredible in the charge, if we consider the education and previous habits of the colonists. The Pennsylvania Freeman says, "we hope this denial will attract the attention of Mr. Rankin and that the matter at issue will be thoroughly investigated." In this we concur.

Congregational Friends.

The semi-annual meeting of Congregational Friends for Indiana, will meet at West Grove, Jay Co., Ia. on the first seventh day of eleven month.

MOUTH OF THE MISSISSIPPI.—The Navy department has appointed a board of Commissioners to examine the mouth of the Mississippi River, with a view of opening a channel into the Gulf.

Pennsylvania Anti-Slavery Society.

The time has arrived for the Executive Committee of the Pennsylvania Anti-Slavery Society to summon its members and friends to its Fifteenth Annual Meeting. Notice is therefore given that that meeting will be held at the Horticultural Hall, in West Chester, on Monday, Tuesday and Wednesday the 25th, 26th and 27th of the present month, commencing at 10 o'clock, A. M.

It can hardly be necessary for the Committee to present in formal array the reasons which, in their judgement, ought to secure a full attendance of the Society the present year, those reasons will naturally suggest themselves to every earnest friend of the cause. Experience has taught us that these annual convocations, if not indispensable to the life of the Society, are invaluable for the opportunities they afford for a re-examination of fundamental principles, for a survey of the past history and present condition of the cause, for a free interchange of opinion as to the best mode of carrying it forward, and last, but not least, for the facilities they present for the cultivation of those fraternal sympathies which bind us to each other and to the race, and prompt us to labor as individuals and as a Society for the deliverance of those who are enslaved.

The cloud which hung over our pathway at the time of our last Annual Meeting, threatening us with the traitor's doom as the penalty for aiding the bondman in his flight, has happily passed away; but the Fugitive Slave Law, which our rulers thus vainly attempted to make the instrument for reviving the odious doctrine of Constructive Treason, is still in force, and the two great political parties of the country tell us that it is and shall be, in connection with the other measures of 'compromise' passed by the Thirty-first Congress, an irrepealable 'finality'—a settlement, now and forever, of the whole question of slavery as pertaining to the States of this Union. And those parties have pledged themselves to each other and the country, the one to "resist all attempts at reviving, in Congress or out of it, the agitation of the slavery question, under whatever shape or color the attempt may be made," and the other to "discontinue all efforts to continue or renew such agitation, whenever, whenever, or however made."

In such circumstances, when the leading politicians of the country avow their purpose, in behalf of slavery, to nullify the Liberty of Speech and the Press, it is fitting that we should come together to consider our responsibilities, and to decide whether we should cease to plead the cause of the oppressed, or lift up our voice more earnestly than ever in their behalf. In the din and turmoil of a Presidential canvass, while the political parties are spending their money and taxing their energies to secure the endorsement of office, it becomes us to show that in public and private, we are not intimidated, which has in view the deliverance of millions of our fellow-countrymen from chains and slavery, we are not deficient in zeal nor wanting in the high resolve, the inflexible spirit, the calm trust in God, which, in the face of every danger and in spite of every obstacle, presses on to victory.

To friends of the cause in other States we extend a cordial invitation to meet with us and aid us by their counsel and co-operation.

JAMES MOTT, President.

J. M. McKim, Cor. Sec.

Letter from John F. Selby.

MILLBROOK, Sept. 28th, 1852.
BROTHER MARIUS: Since parting with Parker Pillsbury at the Linesville meeting, (which by the way was a good one), I have held meetings at different places, some of which I will notice.

One at Keelridge, four miles from Shron—nothing strange occurred, some Free Soil defence was attempted, I think to but little effect. I had intended to go from this place to Clarksville, but no house could be obtained to hold a meeting in, yet the Free Presbyterians have a meetinghouse in that place. A hint to the wise.

A most glorious affair took place here on the 22nd of this month. The people were notified that Mr. Allison, M. C., would address them at that time. There was a large audience in attendance. Mr. A. appeared, and was introduced as the speaker. Some "bad flows" moved that a song be sung—the speaker favored the motion, thinking of course to hear a Hurrah song for Scott, when lo! the people most lustily sung.

"Let waiting throngs now lift their voices,
As Freedom's glorious day dawns."

This, evidently, was a new move to the Whig Congressman. After this, Mr. A. addressed the meeting for two hours, or more, trying to make it appear that the Whig party was less pro-slavery than the Democratic party. He, like Greeley, "expectorated" on the platform. "The fugitive law is no part of the compromise; it gave the impression that G. Scott is not in favor of said law, &c."

After Mr. A. took his seat, a motion was made that I should address the meeting, which being put, carried to one; I thought not one in ten voted negatively. I took the platform, and proceeded coolly to review the situation of the speaker, and of the Whig party; Mr. A. was on the floor several times to explain; and finally decided what had been the main idea of his lecture, viz, that Scott is not in favor of the Fugitive Slave Law. After more had gone on in this way for some time a young would-be lawyer from Mercer, crossed moved an adjournment, remarking that "a people had assembled to hear Mr. A., and a come-out abolitionist," &c.—told the people that I was an Abby Kellyite, &c. I stated that the people had called upon me to speak, and that if the people said so, I would desist, but should not be taunted down by a petty leer from

Mercer. The meeting said "go on, go on with a rush!" An acting Justice of the Peace in this town, arose and stated that "Mr. Selby is known here as a comeouter, but we the people here are willing to hear him, and if there are any here, who do not wish to hear him, the door is free, they can go out." But all waited until I had said all that I wished to say; and that Whig meeting had not yet adjourned.—Mr. A. thought that his time was lost at Millbrook; and in this he was on the popular side of the question. A word in reference to this lawyer. His name is JOHN TRUNKY; he formerly resided in Ohio, and until he, or some one equally simple, thought that he could be made into a lawyer, he professed to be a comeouter. Poor creature! that's all!

I had meeting last Saturday and Sunday at Orangeville. On Saturday evening, the Baptist meetinghouse, which is always closed against anti-slavery meetings, at that time was occupied with a kind of exhibition, i. e. a man grinding and making strange noises, &c. To see this, and to pay their money for the privilege; suited many of the people better than the gospel of Freedom, so our meeting was small.

On Sunday the people were too full of their kind of religion, to go to an anti-slavery meeting, and our meeting was still small, though interesting.

I see by the last Bugle, a list of appointments for Mr. W. and myself, to which I shall not be able to go consistently, for the reason that I understood from a member of the Ex. Com. that Mahoning Co. was the field of operation, so I have sent appointments there. I think this is for the best; as Mr. W. and I will likely do more work in a short time separately, than if we were together, and much needs to be done, and the time is short. The above may be satisfactory to all the friends who feel disappointed. I intend to commence on next Saturday at Brookfield, and to be at Lowellville the 9th and 11th.

Yours in haste,

J. F. SELBY.

Friends Yearly Meeting—Michigan.

ANN ARBOR, 7th Oct., 1852.

DEAR MARIUS: We are very unfortunate in our visit to Michigan, on the account of the sickness of Charles Griffing. Before the close of our first meeting at Adrian, he was attacked with the Bilious Chills Fever, and went to the Lenawee Water Cure for healing. There we left him in good hands, and accompanied several of our friends who belong to "Yearly Meeting," to Battle Creek, to attend the "Michigan Yearly Meeting of Friends." We held meetings on the way, at Prior Foster's School and Settlement for Colored People, at Jackson's Mills, and also at Friends Meetinghouse at Hickory Grove.

The Battle Creek Meeting was numerically, one of our most successful, and was held on Saturday, and continued two days. On Friday evening, our excellent friend, Jacob Walton, carried Mrs. Griffing and her sister, Miss White of Connecticut, and myself, to the neighborhood of Hiram Cornwall's Select English School, five miles from Battle Creek, where we had a most interesting meeting as well as a delightful visit with the family of Reynolds Cornwall, father of the Preceptor of the School.—The instruction at the Institute is intended to be in the spirit of the times—free from all sectarian or party bias, and in harmony with the progressive genius which marks the age.

Our meeting there was well attended, and the remarks made were seconded by the teacher and enforced upon the young people under his charge with peculiar earnestness. Mrs. Griffing and her sister added much to the interest of the evening, by their fine singing, which in a neighborhood so entirely Quaker, was as novel as it was pleasing to the audience.

The "Yearly Meeting" exercises commenced on Saturday. Mrs. Griffing and myself were invited to attend all the sessions, and take any part we saw fit. Indeed, it seemed to me our speaking had the preference, and that with almost all, our most radical doctrines were liked the best. Before night, the meeting outgrew its former name, and at the reading of the capital address of "Ohio Yearly Meeting," recently held in Salem, (penned, I believe by Oliver Johnson), it was adopted with great unanimity, name and all. So that now, it has matured up into the "MICHIGAN YEARLY MEETING OF PROGRESSIVE FRIENDS," by which designation it is hereafter to be addressed and known.

Saturday, Sunday and Monday evenings, we held anti-slavery meetings proper, and they were continued to very late hours, with good attendance. Most of the Yearly Meeting came, and seemed in full agreement with us. Indeed their own meetings were more like Anti-Slavery, Temperance, and Peace Conventions, than anything else, and it was distinctly avowed that the organization should be continued only for such purposes. Nor did I hear the least dissent from that position. No other organization can or should stand.

At the last meeting for business, the subject of the Anti-Slavery Bugle, was at my request, introduced, and received due attention. Richard B. Glazier of Ann Arbor, (at whose house I am now writing), Henry Willis, Thomas Chandler, brother of the authoress, Eliza M. Chandler, Isaac C. Mott and others, spoke earnestly in favor of its circulation, the result was the list of subscribers already sent, with the two added whose names I send you to day. On the whole, our visit to Battle Creek was most truly pleasant and gratifying; and we think not without much profit to the cause. We were welcomed and entertained, as were many others at the pleasant and hospitable home of our worthy friend, Joseph Meritt and his family, whose kindness and attention we shall not soon forget. Other houses were also opened with the genuine Western cordiality, and none who came up to the meeting will ever regret the time or labor.

I ought to add that almost all the Abolitionists in Michigan are voters, and seem delighted with John P. Hale, who is now making a tour in the State. He is listened to with great eagerness by crowds of the people. Many of them hate Slavery and the Fugitive Slave Law so cordially, and are so gloriously hated by Hunkerism in Church and State, and with all, take such pains to give us a hearing, that we almost regret that there is any difference between us. Still we endeavor to be true to our own principles, and always show "the more excellent way."

It seems worse to find a whig or democrat here, than with us in New England. There is no use for them whatever. They seem a sort of fungus, wholly unwanted. Michigan is a glorious State. It has no need of conservatism at all. It has abolished Hanging to begin with,—except that there is a proviso for Hunkerism, which is yet to be hung. The work of the executioner is already well on the way. General Cass, a huge iceberg of aristoid poison, as well as moral inhumanity, pro-slavery and political profligacy, has floated already too near the tropics for his own safety, and is fast dissolving in the current of the salt river, up which his Southern masters rowed him and Daniel Webster, last June.

I saw a Cass Editor a few days ago, in his sanctum, and such an Editor as he was! Let him beware of Barnum, if he would escape being stuffed and shelved with alligators and anconas, in the Museum. I never felt such pity for my neighbor and friend, Franklin Pierce, before. I think he would far rather never be president, than to be supported by such auxiliaries as he. Such utter ignorance and stolidity, on the greater question of Slavery, I never before saw in a public man. It even outran his depravity, and that was almost as near Total as John Calvin could have asked, to prove the doctrine. The name of Frank Pierce should not be taken in vain by such polluted lips.

It seems to me this State, with a very little moral culture, might become one of the gardens of the world. Neither politics nor priestcraft as yet, have poisoned it to death, like some of the older States. The population is much more American, than most of the Western country, and education and virtue are beginning to be encouraged and inculcated.

Pardon so long a letter, and believe me ever Most truly yours,

PARKER PILLSBURY.

Letter from Cincinnati.

Mr. Hale in Cincinnati—Reception of General Scott—The Bible Question in our Public Schools—Horticultural Fair—Indiana Yearly Meeting of Friends.

CINCINNATI, October 7, 1852.

To the Editor of the Bugle:
The Hon. John P. Hale made a flying visit to this place and gave us two addresses on Saturday, and Sunday evening. The first was on the subject of "The Bible Question in our Public Schools," and the second on "The Indiana Yearly Meeting of Friends."

He was listened to by a crowded audience composed of men of all parties, and was received with great satisfaction and applause. I have heard Whigs who were present speak of it with admiration, as a fine specimen of fair manly political discussion, free from personal animosities, and dealing with great principles, worthy the consideration of intelligent men. It was indeed in fine contrast with the declamation the people are treated to just now in most of the party gatherings. I do not recollect any Presidential canvass in which the speaking was of so low a grade as in the present. The coarsest abuse of the candidates of the opposing party—little tales of what Gen. Pierce once did, and what Gen. Scott was heard to say—appeals to sectarian or sectional prejudices—one story for the North, another for the South—any clap-trap that may serve to catch a few foreign or native votes—form the staple of the party appeals to the public. The discussion of the great question which is really the only vital one before the country is carefully avoided and all sorts of trifling issues brought forward to amuse the voters. Mr. Hale's speeches, viewed either as specimens of natural off-hand oratory or as candid argumentative appeals to the sober second thought of men, are decidedly the best we have heard here during this canvass.

There is every indication that the friends of Freedom are awake, and that a highly encouraging vote will be polled in the West for our candidates. We stop not to ask whether it will equal the vote of 1848, but I am inclined to believe that notwithstanding the defection of the New York Van Buren men it will reach nearly or quite the vote of that year. Many will vote the Free Soil ticket for the first time at the Presidential election, and the vote for Mr. Hale will be larger than that cast for our State tickets.

Gen. Scott was received here day before yesterday in the afternoon with some enthusiasm by a large concourse of people, which thronged the streets all the way to the Burnet House, from the landing. The military were not out, except one company—most of the companies being composed of Germans whose democratic sympathies prevented them from joining in any demonstration of respect to the General as the reception would be viewed as a party affair and used as capital by the Whigs. On his way here from Louisville the General stopped at North Bend and dined with Mrs. Harrison.—He has been received in Kentucky with all the respect due his station, and with much generous enthusiasm, but though he has been careful in his speeches to avoid political topics, the Whig papers take all the demonstrations in his favor as evidences of his popularity with the people. His political friends, it is evident are glad to see him in the West, as his tour may be the means of awakening some enthusiasm in his favor. Gen. Wool who arrived here a day or two previous addressed a Democratic meeting on Monday night. His speech is well spoken of for its good sense by all parties.

The question of the use of the Bible in our Public Schools has been attracting much attention here for some weeks past, owing to an effort on the part of the Roman Catholic members of the School Board to get the Dowsay version introduced into the Schools for all children whose parents may desire it. A series of resolutions on the subject was introduced some weeks since, and referred to a committee which made majority and minority reports—the former strongly opposing, the latter advocating the policy of the resolutions. The matter came up for a final decision last Friday evening, and after a long discussion and several attempts to amend, the resolutions were rejected by a small majority. A resolution was then proposed, dispensing altogether with the Bible in the Schools. It was at once rejected by a large majority, but served to show the real intentions of the movers in this matter. This was to get the common version entirely excluded from the Schools.—But as it is hopeless to accomplish this directly, the plan was to get the Dowsay version in use with it, or create an excitement and discussion that would result in the exclusion of the Bible in every form from the Schools, by way of compromise. It is a significant fact that in not one of the Roman Catholic Schools in this city is their own version of the Bible used. They do not wish their children to read it nor will they introduce it where they have exclusive power, and their professed zeal to get a correct version into the Public Schools is sheer pretence.

The Fall exhibition of our Horticultural Society took place last week and was the finest exhibition of fruit we have ever had here, especially of apples, of which there were over 100 varieties. The grapes too were remarkably fine, some of the largest bunches remaining one of the far-famed clusters of Eschel, and might almost like those of old require the services of two men to carry one between them. The splendid varieties of grapes gave evidence of the attention paid in this vicinity to this branch of culture. The Annual Fair of the Mechanics' Institute opens to day, and promises to be one of great interest. Should there be anything of remarkable attraction you may expect some notice in my next.

The Orthodox Yearly Meeting of Friends of Indiana, which meets at Richmond, has just adjourned, and a goodly number who went up from this city to attend it are returning. This you are perhaps aware, is the largest Yearly Meeting in this country, and probably the largest in the world. Those who have been there describe it as a great gathering, about 7000 persons being in attendance. Several distinguished Ministers were present among whom was the widow of the celebrated Joseph John Gurney of England. Quakerism, of the most rigid and conservative kind, was there in its glory, and I am glad to learn that our friend Samuel Lewis was there too, and made two Free Soil speeches, during the sessions of the Y. Meeting. This of course was in the town, not in the Friends' M. H. Some think this was rather intruding politics where religion was

seems to me, could be more appropriate than to show the application of Christianity to such a practical subject as voting. To vote right, some of us think, is as important as to live right. Having been present more than once at this large meeting as a member of it in former years, I can testify as to the imposing appearance, the gravity and deliberation which characterizes its proceedings. I happened to be present at the time of the far-famed visit of Henry Clay, when he was treated to a seat with the elders and ministers, and heard his "Memorial speech," being within thirty feet of him at the time. It made a deep impression upon me and from that day, with many others, I took my position as one of his uncompromising political opponents. He was literally angry at the time—excited—indignant—and the manner much more than the matter of the speech was replete with the bitterest contempt of the abolitionists. He tho't he had pretty well "used them up," but two years later he and his friends were supplicating the help of a few thousand of these same Abolitionists in N. York to elect him President. I have always wondered at the assurance which really and soberly expected such thoroughgoing Anti Slavery men to vote for him. They have found out since that we vote for our principles, through the men that fairly represent them without calculating consequences.

Yours,

P.

Letter from Indiana.

DEAR MARIUS: I want to let thee know how Anti-Slavery gets along way out here, in Indiana; there are those here, who are willing to spend, and be spent in the cause of the down trodden slave. Though, few in numbers, and poor in purse, we are often made rich in spirit, as firmly believing our cause to be the cause of righteousness. In Indiana, there is next to no excitement on the subject, except in some four or five counties in eastern Indiana. We have spent the Summer in endeavoring to disseminate our views, and to arouse public sentiment in behalf of those who are suffering, to what benefit, remains to be seen; but we hope it may be as broad east upon the water to be found hereafter. We had hoped to have sent a delegate to the Anniversary, for the purpose of trying to get some help in the cause; for if ever there was a place in God's universe, that needed the pure Gospel of Anti-slavery preached, Indiana is that place.

We greatly like those resolutions passed at the late anniversary; as they speak the right kind of sentiment, as we always thought it were better for the slave, and those who are engaged in laboring for his redemption that they should be bold and fearless, in demanding for him his rights. I remain thine in the cause of the down trodden slave.

J. Y. HOOVER.

J. W. WALKER.—A brief note from Mr. Walker represents his meetings in Ashtabula as generally large and of great interest. Meeting-houses in many instances have been at his service. Glad to hear that. But pray Brother Walker, how does it come about

Letter from Josephine S. Griffing.

Raisin, Lenawee Co., Mich.
October 8th, 1852.

DEAR MARIUS: After a three days ride over a beautiful variety of country, we arrived at Mich. in time to meet our appointment of the 25th. I had seen the notices of meeting in Michigan by J. W. Walker and H. C. Wright, with their incidental remarks, but had no just conception of the condition in which they found this State in regard to Anti-Slavery, and certainly a less just one in regard to the change which this first preaching of Anti-Slavery had produced.

The evidence of susceptibility to change and improvement in the people are most remarkable, and the evidence of effective, truthful and untiring labor by our Fellow Workers, H. C. W. and J. W. W. bestowed upon this vine-

Our meeting at Adrian the 25th, which was held in Odd Fellows Hall, was large in the evening, and increased through the day and evening, till the large hall was filled with intelligent and earnest listeners, who heard with breathless silence, the most radical and true doctrines of Anti-Slavery, from Mr. Pillsbury and others, with a spirit and fortitude heroic. At the close of this meeting, the arrangement of a State Convention was made, to be held on Saturday and Sunday the 17th and 18th of Oct., when we hope to meet our friends, J. W. Walker, and L. A. Hine, the latter of whom has lately lectured in this part of Michigan on Education and Land Reform, with great success.

From this meeting we were invited to hold a meeting in Jackson's mills, by Prior Foster, the proprietor of a colored school, conducted somewhat upon the plan of the Oberlin Institute. As it was vacation, we had not the pleasure of personal observation, in regard to the school, but were assured that it was well conducted. The number of scholars is at present about sixty. We were most cordially entertained by the Fosters, an intelligent, generous and high-minded family—illustrative of the truth, that individuals or nations can only rise in the scale of being, by comprehending and laboring for their own elevation, and that according to their own standard will be the level of their nation in society.

The Fosters have, in great measure, lived upon the national barrier to their freedom—justice against color—and are considered only from their self-reliance, intelligence, and high moral worth, to mingle with the respectable and even aristocratic. Our meeting, which was held in the Institution, was larger than we had anticipated, as the morning was rainy, and the neighborhood scattering. Several came from a distance of six or seven miles, over a new and muddy road, among whom was a young man, who came, we were told, to see nothing but our infidelity and Atheism.

He however gave us a candid and gentlemanly hearing to our exposition of Slavery as seen in its effect on the Domestic relation, both of the oppressed and the oppressor; and the support which such a system receives from the Law and Religion of the nation. While our friend, Mr. Pillsbury, labored to show that the American Church, which wielded the religious sentiment of this nation in favor of enslaving one-sixth of its population, was at war with Justice and Humanity—that while its profession was hostility to Sin, its influence sanctioned and went to perpetuate the greatest sin of the age. It was therefore basely hypocritical, and that while Jesus, whose mission was to preach tolerance to the captive, was held up as their father and leader, their support of Slavery made Fugitive Bill proclaimed them infidels of the lowest die, whose practical doctrine would annihilate from the universe the idea of a true God. At the close of our meeting, after a friendly recognition, he evinced his sympathy with us so far as to suggest a thought in addition to Mr. Pillsbury's argument.

Our next meeting was at Hickory Grove, where we found an intelligent neighborhood, and audience, who were prepared by their individual investigation, together with the official labors of the friends of Humanity who had preceded us, for radical truths and high positions. Many of them were Free Soilers, who were ready to admit that the moral agitation was the only positive means of abolishing Slavery, while the political effort was barely expected. From such the Slave may hope.

I have seen, perhaps for the first time in the history of our country, the Northern Politician or Statesman, cross on to Southern soil, and there discourse to public audiences, freely, fully, and faithfully, upon the social, moral, and political evils of American Slavery.

Our friend Geo. W. Julian, of Indiana—nominee for the Vice Presidency of the Free Democracy—has, in company with C. M. Clay, addressed public audiences in Lewis, Mason, and Bracken counties. The audiences in Lewis and Bracken were not large, but very attentive, and the impression good. Vigilant efforts were made to intimidate and deter persons from going. One of the largest stampedes, ever known in the State, to be at the same time successful, had just come off. This said, and regarded as true, that thirty-two slaves left, for Canada, a few nights previous. Yet no disturbance in our meetings. At Maysville the audience was large, and received Mr. Julian's speech even to applause. His speech was clear, forcible, faithful and effective. Before slave-holders and non-slave-holders he spoke of the unrighteous character, and immoral tendencies of slavery, and the unconstitutionality of the Fugitive Slave Bill. His manner was dignified and gentlemanly, and this was reciprocated by the people of Maysville.

At night, the City Hall, which is large, was filled to overflowing, to hear the powerful arguments and soul-stirring eloquence of C. M. Clay. His speech was indeed a masterly effort. The audience listened with wrapped enthusiasm for two hours, often rising to bursts of applause. The audience was dismissed in perfect order. Many citizens pronounce the speech as the best one they ever heard. Mr. Julian himself, who has heard many speeches, pronounced it one of the best he has ever heard. Never was I more delighted. My highest earthly desire is to see Slavery abolished in my native State and throughout the world.

where true affinities—just relations—and spontaneous attractions form the bond of Union—over an association forcibly held together, by a set of doctrines—a creed, narrowed down and sanctified by the exposition and use of illiberal and superstitious minds of past ages. The meeting adjourned to meet on first day morning at the usual time of worship, at which time we were invited to be present and participate in the exercises. The meeting on Sunday was one of a deeply religious and impressive character. After an expression of feeling by several venerable and worthy Friends, on the importance of Practical Religion, Mr. Pillsbury defined in a clear and forcible manner his idea of Worship. And as period after period swept into oblivion the different modes of worship with their sacrifices and ceremonies, from the Patriarchal down, through the Mosaic, the Jewish, and the nominally Christian—he swayed and carried them onward, till the whole audience seemed leaning forward to catch the last expression of a thought that fell from lips of inspiration. It was an hour of deep solemnity—when all felt that that was none other than the House of God—and that was the gate of Heaven.

The service closed with the reading of a circular, addressed by the yearly meeting of Progressive Friends at Battle Creek, to the Yearly meetings of similar views.

Have given a brief sketch of this meeting—first, because my letter already transcends a reasonable space in your columns, and second because you will probably be furnished with a full report of its proceedings by those more immediately in its interest.

Saturday, Sunday, and Monday evenings, we held Anti-Slavery meetings, which were stirring, high-toned and thorough in their character. Our audiences were large considering the mighty influence of the Church in that place against Reformers. Many of our hearers were Free Soilers, among whom we were told were the true and tried friends of the Fugitive from Southern bondage—who would it was presumed abide by the Higher Law—in the face of fines and imprisonment. These listened to Mr. Pillsbury's criticism of their policy of non-extension, and State rights,—while through his entire argument was seen, "The hand writing on the wall." "Weighed in the balance and found wanting." The effect of Slavery upon the Family Institution, the only institution ordained by Heaven, consequently, the most sacred of all institutions—was faithfully and earnestly delineated—and lastly the relation of the Church to Slavery, the strength of its influence and the depth of its guilt, were fully and fearlessly exposed. A song was called for, and after taking several subscribers for the Bugle, our labors in Battle Creek closed. We found unbounded hospitality and elegant entertainment in the home of the Merits, who have long been known as the friends of humanity in the West.

Yours, faithful and earnest,
JOSEPHINE S. GRIFFING.

Good news from Kentucky.

By the following letter it will be seen that Kentuckians are moving in the right direction. If Ohio would take a manly stand for freedom, Kentucky might soon be canvassed by its advocates, whether Kentuckians or foreigners. Contrast the position of Cassius M. Clay, and George W. Julian, before a Kentucky audience, pleading for justice, as the foundation of a true national policy, with that of Horace Greeley, and Daniel R. Tilden, and the like, in an anti-slavery community, insidiously trying to palliate the enmity of slavery, plying the consciences of their audiences, and sneering at the champions of freedom. All honor to the Kentuckians, who dared to listen to the truth,—when they shall obey it, it will do more credit to their valor, than their rifles have ever won them.

From the Cleveland True Democrat.

C. M. Clay—George W. Julian—Slavery no longer sectional, but National.

CABIN CREEK, P. O., Lewis Co., Ky.,
Oct. 5, 1852.

I have just witnessed one of the most interesting spectacles which a citizen of our Republic can now be called to look upon—a bridging over the Ohio—a wiping out of Missouri & Dixie's line—a partial destruction of the prejudice between North and South.

I have seen, perhaps for the first time in the history of our country, the Northern Politician or Statesman, cross on to Southern soil, and there discourse to public audiences, freely, fully, and faithfully, upon the social, moral, and political evils of American Slavery.

Our friend Geo. W. Julian, of Indiana—nominee for the Vice Presidency of the Free Democracy—has, in company with C. M. Clay, addressed public audiences in Lewis, Mason, and Bracken counties. The audiences in Lewis and Bracken were not large, but very attentive, and the impression good. Vigilant efforts were made to intimidate and deter persons from going. One of the largest stampedes, ever known in the State, to be at the same time successful, had just come off. This said, and regarded as true, that thirty-two slaves left, for Canada, a few nights previous. Yet no disturbance in our meetings. At Maysville the audience was large, and received Mr. Julian's speech even to applause. His speech was clear, forcible, faithful and effective. Before slave-holders and non-slave-holders he spoke of the unrighteous character, and immoral tendencies of slavery, and the unconstitutionality of the Fugitive Slave Bill. His manner was dignified and gentlemanly, and this was reciprocated by the people of Maysville.

At night, the City Hall, which is large, was filled to overflowing, to hear the powerful arguments and soul-stirring eloquence of C. M. Clay. His speech was indeed a masterly effort. The audience listened with wrapped enthusiasm for two hours, often rising to bursts of applause. The audience was dismissed in perfect order. Many citizens pronounce the speech as the best one they ever heard. Mr. Julian himself, who has heard many speeches, pronounced it one of the best he has ever heard. Never was I more delighted. My highest earthly desire is to see Slavery abolished in my native State and throughout the world.

But while I witness the kind reception of these men, and whilst I trace with delight the marked good results of their speeches, I am pained with the thought, that light comes too late! Many will not get to hear, and many that do hear, are already committed to their old parties.

Our Pittsburgh Convention met too late.—We have everything to gain by discussion, and nothing to lose.

I like the suggestion of Samuel Lewis, that we commence the next Campaign the next day after the present pending election.

For several weeks we have had a ticket formed in this State. Yet for want of speakers, and time, the fact will probably not be known in many counties in this State. Mr. Clay, however, thinks Hale will get five hundred votes in Madison County Ky. May God speed the right.

Yours,
JOHN G. FEE.

The Election.

We have no very general returns on which we can confidently rely. Pennsylvania has probably gone mainly democratic.

Stuart, Democrat, is doubtless elected in this district, to Congress. What the Free Soil vote has been we cannot say, but judging from appearance, in this vicinity it must have been considerably increased, over past years.

This township stood, Free Soil 139, Whig 118, Democrat 113; Butler, Free Soil 93, Whig 70, Democrat 68. Goshen township gave a majority for Giddings over both the other candidates.

LATER NEWS.—Leaves no doubt of the election of GIDDINGS and WADE! The former by a majority of from 400 to 600. The latter by one much larger. The True Democrat says not less than 1300. Brinkerhoff and Townsend are said to have received a very heavy vote. Townsend's majority in Lorain 700. Lewis D. Campbell, Free Soil Whig, is also elected. The Democrats are generally triumphant in this State. In Indiana, largely so. The Free Soil vote generally in this north part of the State indicates a strong increase. In Georgia, Wade's majority over the combined Whig and Democratic vote was 317. On their county ticket Whigs and Democrats combined, but are defeated by the Free Soilers.

To the friends of Free Discussion.

The undersigned solicitors for the advancement of the cause of Truth and Humanity, hereby invite all who are friendly to free discussion, to attend a Convention to be held at Salem, Ohio, on Saturday, Sunday and Monday, 13th, 14th, and 15th of November next, for the purpose of freely and fully canvassing the ORIGIN, AUTHORITY AND INFLUENCE OF THE JEWISH AND CHRISTIAN SCRIPTURES.

This invitation is not given to any particular class of Philosophers, Theologians or Thinkers, but is in good faith, extended to all who feel an interest in the examination of the questions above stated. There are many who believe that a supernatural Revelation has been given to man; many others who deny this, and a large number who are afflicted with perplexing doubts—trembling between the silent skepticism of their reason and the fear of absolute denial. In issuing a call for a Convention we have in view the correction of error by which party soever entertained, and the relief of those who stand between doubt and fear from their embarrassing position.

Some may have no doubt that the Jewish and Christian Scriptures have subserved an important end, and yet believe that their mission is nearly completed and must be superseded by a new dispensation; some may believe that their influence has been prejudicial in every respect, and that they have been a curse rather than a blessing to mankind, others may believe them a perfect record of the Divine will to man—good in the past and for all time to come; and others still may deny the plenary inspiration of the Bible, discarding much of the Old Testament, and receiving most or all of the New. Still such diversity of opinion instead of prejudicing the interest and good results which ought to attend such a Convention, will rather tend to increase its interest and enhance its value to the cause of Truth.

Doubtless a free interchange of thought is the best mode of exciting inquiry and of arriving at the Truth.

"He who has a Truth and keeps it,
Keeps what not to him belongs;
But performs a selfish action
And his fellow mortal wrongs."

We invite, therefore, all who feel an interest in this question, without distinction of sex, color, sect, or party, to come together, that we may sit down like brethren in a communion before the altar of intellectual and spiritual Freedom.

JOSEPH BARKER, Milwood, O.
L. A. HINE, Cincinnati.
THOMAS SHARP, Salem,
WM. WATSON, Lowell.
JOSEPH SMITH, New Brighton, Pa.
MILO A. TOWNSEND,
SAMUEL BROOKE, Salem, O.
T. D. TOMLINSON,
SARAH McHILLAN,
JAMES BARNABY,
M. R. ROBINSON,
MARY L. GILBERT, Marlboro.
HENRY C. WRIGHT,
DAVID L. GILBREATH, N. Garden,
ESTHER ANN LUKENS, "
NATHAN GALBREATH "
LARA BARNABY, Salem,
HARRIET N. TORREY, Parkman.

Papers favorable to Free Investigation, please copy.

Hale and Julian.

Mr Geo. P. Smith, of Salem, will be in Connoton, Harrison Co., on Tuesday evening, the 19th inst., and will lecture as Mr. John M. Holmes may appoint. He proposes spending a week in that and surrounding neighborhood, lecturing in behalf of the Free Democracy.

A Democratic Barbecue.

A friend from New Hampshire thus writes in a private letter, in reference to the great convention and barbecue at Hillsborough New Hampshire, the native town of Frank Pierce.

"Capt. Rynders of New York, and Senator Clemens of Alabama, were among the speakers. Seven hogheads of Rum came up the evening before, expressly for the Convention. Every room in the taverns, above and below, had a bar, and the taverns, sometimes two or three to each, were busy every moment. Sixteen oxen were roasted, and more than forty sheep. Bread was ordered from the Bakeries, in similar proportions.—The women of Stoddard and Antrim, sent a loaf of brown bread for the centre of the table, that weighed five hundred pounds.

At the close of Rynders's speech, he called for THREE GROANS FOR THE 'MAINE LAQUOR LAW,' which were given. It was estimated that the gathering numbered ten thousand people."

Cuba.—The New York Tribune says the means for the conquest of Cuba by forces from this country, are in a much greater state of forwardness than is generally supposed. Men have been enlisted in all the cities of the Union from New York to New Orleans, and the leaders are abundantly supplied with funds derived in great part from Cuban friends. They wait only a favorable movement for action.

Receipts for The Bugle for the week ending October 13th.

Silas Peepson, Warren.	1,00-359
Hannah Elliott, Nottingham.	1,00-402
J. L. Mitchner, "	2,00-386
Robert George, Jamestown.	3,00-421
George P. Clark, Mt. Pleasant.	1,50-402
Comely Tomlinson, "	1,50-407
Ann Reeves, Mt. Union.	1,50-431

SOUTHERN GENEROSITY.—A Southerner is reported to have offered to emancipate sixty or seventy slaves, provide the Massachusetts Colonization Society will appropriate enough to send them to Liberia. The Herald says "these people could be sold for \$30,000 or \$40,000." Of course, they must have been enormously profitable to their "owner" who proposes to cease robbing them of their wages, only on condition that that Negro-hating society in Yankee-Land will drive them out of "the finest country on earth." Hanging an honest man, and making him pay forty shillings, is what we should deem benevolence most princely in comparison of the deed proposed by that Southerner; since, to say nothing of the robbery in either case, we think it were even a less evil to send an honest man into the spiritual world, than to send "sixty or seventy" such men into Africa. Nevertheless, we wish the Massachusetts Colonization Society may raise the money; for we would rather the "sixty or seventy" were consigned to "heavenly Africa" or sent almost anywhere, than remain in the chains imposed on them by this great, enlightened, Democratic, Whig, Republican, Christian country of ours.—True Democrat.

Aunt Phillis's Cabin.

Of this work, recently published with a design to counteract the influence of 'Uncle Tom's Cabin' the Philadelphia Christian Observer, a New School Presbyterian paper, says:

"The incidents of the story are highly interesting. In the cabin of Aunt Phillis we find no 'raw head and bloody bones'—nothing like the creatures seen the other day in Uncle Tom's Cabin, (but never at the South,) little girls using New England provincialisms—but we find around Aunt Phillis just such colored people, old and young, as one will often meet with in many estimable families in Virginia and Maryland. The work merits the special attention of those who have been inside of 'Uncle Tom's Cabin.' It will be read with great avidity.

The following paragraphs are from the Preface of 'Aunt Phillis's Cabin, or, Southern Life as it is.'

"Slavery, authorized by God, permitted by Jesus Christ, sanctioned by the apostles, maintained by good men of all ages, is still existing in a portion of our beloved country. How long it will continue, or whether it will ever cease, the Almighty Ruler of the universe can alone determine.

"I do not intend to give a history of Abolition. Born in fanaticism nurtured in violence and disorder it exists too. Turning aside the institutions and commands of God, treading under foot the love of country, despising the laws of nature and the nation, it is dead to every feeling of patriotism and brotherly kindness; full of strife and pride, strewing the path of the slave with thorns, and of the master with difficulties, accomplishing nothing good, forever creating disturbance."

And this work, the Philadelphia Christian Observer approves, and commends to its readers, as deserving special attention!

"The manumitted slaves of Jamaica are in the sight of the law, in the estimation of their fellows, and in the eye of God, equals with those whose actual property they were the other day. Importance no longer attaches to complexion in that island. The white and colored people intermarry, colored people hold responsible offices, and are received as guests at the Governor's table.—An American who visited Jamaica in 1850 states that 'at the Surry assizes, where Sir Joshua Rowe presided, two colored lawyers were

sitting at the barrister's table, and of the jury all but three were colored. Seven-tenths of the whole police force of the Island, amounting to about 800 men, were estimated to be colored. In the Legislative Assembly, composed of from 48 to 50 members, 10 or 12 were colored; and the public printers of the legislature, who were also editors of the Leading government paper, were both colored men."—[London Times.

Treasurer's Report from Sept. 29th to Oct. 7th.

Received Pledges and Donations from Friends at Fowler, \$2,623; Friends at Linesville, \$3,550; Friends at Knecht, \$2,000; William Knapp, 5,000; Maria L. Giddings, 5,000; Alice Roby, 1,000; A. Roby, 1,000; M. Maltack, 1,000; George Holmes, 5,000; S. Jenkins, 3,000; Jas. Price, 2,000; Samuel Holmes, 2,000; Joseph Harrison, 5,000; A. Conway, 1,000; B. Knight, 1,000; H. Roby, 5,000; B. & S. Brown, 20,000; Elizabeth Vickers, 5,000; Pierce Garrison, 5,000; Lewis Morgan, 7,750; A. B. Silvers, 5,000; Wm. Watson, 5,000; Jonathan Morris, 5,000; G. C. Chatfield, 3,500; John Clark, 1,000; Fair at Leesville, 40,000.
J. McMILLAN, Treasurer.

BOOKS! BOOKS!!

The White Slave, Uncle Tom's Cabin, Bighdale Romance, Night Side of Nature, Religion of Geology, Davis's Revelations, Carlyle's Life of Sterling, Great Harmonia, vols. I, II, III, Water Cure Encyclopedia.

And a splendid assortment of fancy presentation books, and an endless variety of Juveniles. Also a large stock of Bibles, Historical, Poetical, Scientific, Miscellaneous, and School books, Steel pens, Gold pens, Accordions, Toys, Fancy Articles, Blank Books, Portfolios, Stationery, just received and for sale at J. McMillan's CHEAP BOOK STORE, 5 doors east of the Town Hall, where every book in the market can be procured, if ordered, at the lowest prices for cash. In addition to the above can be found a nice lot of Wall and Window Paper.
Salem, October 16, 1852.

THE ONLY TRUE PORTRAIT OF WASHINGTON.

JUST PUBLISHED, T. B. WELCH'S MAGNIFICENT PORTRAIT OF WASHINGTON.

Engraved (by permission) from Stuart's only original portrait, in the Athenaeum, Boston.

This superb picture, engraved under the superintendence of THOMAS SULLY, Esq., the eminent and highly gifted artist, is the only correct likeness of Washington ever published. It has been characterized as the greatest work of art ever produced in the country. As to its fidelity, we refer to the letters of the adopted son of Washington, GEORGE WASHINGTON PARK CUSTIS, who says, "it is a faithful representation of the celebrated original," and to CHIEF JUSTICE TANEY of the Supreme Court of the United States, who says, "As a work of art its excellence and beauty must strike every one who sees it; and it is no less happy in its likeness to the Father of his country. It was my good fortune to have seen him in the days of my boyhood, and his whole appearance is yet strongly impressed on my memory. The portrait you have issued appears to me to be an exact likeness, representing perfectly the expression as well as the form and features of his face." And says SENATOR CASE, "It is a life-like reproduction of the great original." PRESIDENT FILLMORE says, "the work appears to me to have been admirably executed, and eminently worthy of the patronage of the public." Says MARCHANT the eminent portrait painter, and the pupil of Stuart, "your print to my mind is more remarkable than any other I have seen, for presenting the whole individuality of the original portrait, together with the noble and dignified repose of air and manner, which all who ever saw him considered a marked characteristic of the illustrious man it commemorates."

For the great merits of this picture we would refer every lover of Washington to the portrait itself, to be seen at the office of this paper, and to the letters of the following Artists, Statesmen, Jurists and Scholars accompanying it.

ARTISTS.—Marchant and Elliott, of New York; Neagle, Rothermel, and Lambdin, of Philadelphia; Chester Harding, of Boston; Charles Fraser, of Charleston, S. C.; and to the adopted son of Washington, Hon. Geo. W. P. Custis, himself an artist.—STATESMEN.—His Excellency Millard Fillmore, Major Gen. Winfield Scott, Hon. George M. Dallas, Hon. William R. King, Hon. Daniel Webster, Hon. Limn Boyd, Hon. Lewis Cass, Hon. Wm. A. Graham, Hon. John P. Kennedy, Hon. R. C. Winthrop, LL. D. JURISTS.—Hon. Roger B. Taney, Hon. John Duer, Hon. John McLean, Hon. Rufus Choate, SCHOLARS.—Charles F. Johnson, Esq., the well known Librarian of the Boston Athenaeum, who says, "I would rather own it than any painted copy I have ever seen." E. P. Whipple, Richard Aldrich, Hon. Edw. Everett, LL. D., Jared Sparks, LL. D., William H. Prescott, LL. D., Washington Irving, Ralph W. Emerson, Esq., Prof. T. C. Upham, J. T. Headley, Fitz Green Hallack, H. W. Longfellow, Wm. Gilmore Simms; and FROM EUROPE, Lord Talbott, T. B. Macaulay, Sir Archibald Alison, Lord Mayor of London, &c., &c., &c. THE PRESS, throughout the entire Union, have with one voice proclaimed the merits of this superb engraving.

To enable all to possess this valuable treasure, it is sold at the low price of \$5 per copy. Published by GEORGE W. CHILDS, N. W. corner of Fifth and Arch-sts., Phila. WILLIAM G. STEEL, Sole Agent for the States of Ohio and Indiana.

This Portrait can only be obtained from MR. STEEL, or from his duly authorized agents.

Arrangements have been made with the Post Office Department, by which copies of the Portrait can be sent to any point, per mail, in perfect order.

Persons by remitting FIVE DOLLARS to WM. G. STEEL, Cincinnati, Ohio, will have a copy of the Portrait sent to them free of Postage.

Magnificent Gift Frames, got up expressly for these Portraits, furnished at the low price of \$5.00 each.

JUST ISSUED, A MAGNIFICENT PORTRAIT OF GENERAL JACKSON.

Engraved by T. B. WELCH, Esq., after the original portrait painted by T. SULLY, Esq. This Portrait will be a match for the Washington, and is in every respect as well got up. Price \$5.00 per copy. Address as above.

SALEM INSTITUTE.

THIS INSTITUTE, with some modifications and restrictions that cannot fail to prove beneficial to those who may hereafter attend it, will commence its third Winter Session, (of 19 weeks,) October 25th, 1852.

An able Teacher of the Latin, Greek, French and German Languages is now connected with it. Instruction can be had on the Piano of a Lady in the village, who is an excellent performer, and an experienced Teacher.

Tuition from \$3.00 to \$5.00 per Quarter of 11 weeks, with moderate extra charges for French, German, Penell and Pen Drawing, Sketching, Painting in Water Colors and Monochrome Painting, and also, for attending Dr. Mack's Illustrated Lectures on Anatomy and Physiology, and Mr. Lusk's Lessons in Penmanship.

The Institution is furnished with Anatomical Plates, Historical Charts, Outline Maps, Apparatus and Minerals. Students can have the use of all Text Books needed in the Institution, except in a few of the most advanced Classes, at the rate of One Dollar per Quarter. Books can also be purchased in the Village, at low prices. Ample arrangements are now being made to accommodate Students with comfortable board, which can be had on very moderate terms.

Those desiring particulars can obtain a catalogue accompanied by a full circular, and any additional information they may wish, by addressing WM. McCLAIN, Principal, Salem, Col. Co., O., Oct. 2, 1852.

FOR THE WHOLESALE TRADE.

HATS, CAPS, FURS, STRAW AND SILK MILLINERY GOODS.

Nos. 95 and 97, Superior St., (up stairs) Cleveland.

THE SUBSCRIBERS desire once more to call the attention of their customers and dealers generally to their new location and unequalled Stock of Goods, which for extent, variety and richness of quality, surpass anything ever offered West of New York, and we Challenge Competitors or Comparison with any, having now three of the best sales-rooms in the city, we are prepared to and will exhibit a stock which will compare favorably with any in the eastern markets, and at prices as low as can be found anywhere. Their stock consists of:

HATS.—Silk, Mole-skin, Angora, Brush, Wool Kossuth, Fur do., Brush do., Brush Magyar, Seal do., Mexican, Congress, and Child's Fancy hats, of all different qualities and varieties.

CAPS.—Silk, Mole-skin, Leather, and Fur Caps. New styles daily received.

FURS.—Muffs, Victrolers, Cuffs, Fur Gloves, Fur Mittens, Buffalo Robes, &c.

STRAW GOODS.—Pearl, Coburg, Florence, and Satin Strand Bonnets. New styles of Fancy Straw Bonnets of the Fall Style. Straw Corsets, Gimps and Braids of all styles.

SILK GOODS.—Silks, Laces, Paris Cord, Illusions, Modes, Linings, Satins, Crapes, Tulle, Flowers, Velvets, Feathers, Warrants, Table LINENS.—Bonnet Ribbons, the best Stock in Cleveland, Tulle, Satin, Fluted ribbons for trimmings, and all other goods in the Millinery line.

Satelets, Carpet Bags, Trunks, Valises, Umbrellas, &c.

Also a large stock of Hosiery and Gloves of every variety direct from the importers, and for sale at a small advance from cost.

Woolen Gravats, Woolen Gloves, Buckskin Gloves and Mittens.

The above, with many other goods we now offer to the trade at New York Prices. Connected with a large Manufacturing House in New York, we are enabled to sell our goods on terms of pleasure.

We respectfully solicit a call from all dealers visiting this city, promising to offer inducements worthy their attention.

A. FULLER & CO.
Connected with Williams & Denison, N. Y.
October 2, 1852.

NEW FALL AND WINTER GOODS.

MURPHY, TIERNAN & Co.,
(SUCCESSORS TO MURPHY, WILSON, & Co.)

IMPORTERS AND WHOLESALE DEALERS IN FOREIGN AND DOMESTIC DRY GOODS.

No. 48, Wood-St., Pittsburg, Pa.

ARE now receiving from all the Eastern Cities and Europe, their first supply of GOODS for the Fall Trade, to which they invite the attention of buyers. On the 1st of September they expect to have their assortment complete, which will be kept so, by constant additions every week throughout the season. They will, as heretofore continue to sell goods as low as the EASTERN JOBBERS, for CASH, or approved paper on the usual credit, and they assure their old customers and friends, and all who design purchasing here, that they will not be undersold in this market.
Pittsburg, August 25, 1852.

SALEM, OHIO, APRIL 20, 1852.

MRS. C. L. CHURCH,

LATE OF THE CITY OF PITTSBURGH.

BEGS leave to inform the inhabitants of Salem and vicinity that she has brought with her a large assortment of BOTANIC MEDICINES carefully prepared in the form of Pills, Powders, Tinctures, Syrups, Ointments, Salves and Plasters, together with an assortment of crude or unprepared Medicines, which she offers for sale on reasonable terms for cash, or such articles of produce as are used in a family.

Office, Corner of Green and Lundy St.

JOHN C. WHINERY,

SURGEON DENTIST!—Office over the Salem Book Store.—The subscriber would inform his friends and the public, that he is again at his post. Having spent several months in Cincinnati, in making himself minutely acquainted with the various branches of his Profession; he feels confident of being able to render the fullest satisfaction to those who may require his services.
Salem, March 3, 1852.

DR. C. PEARSON, HOMOEOPATHIST.

HAVING permanently located in Salem, I would respectfully announce to the Public that he is prepared to treat Homoeopathically all diseases, whether Chronic or Acute. He gives a general invitation to all, and flatters himself he can render general satisfaction.

Miscellaneous.

Diving for the Wreck of the Atlantic.

M. Maillefort and his companions returned from Long Point last evening, after a second and a successful attempt to reach the wreck of the Atlantic although from unavoidable circumstances nothing has yet been accomplished towards raising the Express Company's safe, or commencing operations upon the wreck. We have been furnished by Mr. John Green, the diver, with a very interesting account of the descent. Notwithstanding the somewhat unfavorable condition of the weather and the roughness of the water, it was determined to attempt to reach the wreck on Saturday morning, in order to test the capacity of the new hose. Mr. Green, therefore, arrayed himself in the marine armor and started on his second trip to the bottom of Lake Erie. He descended without any difficulty, and landed directly in the interior of the steamer's smoke-pipe, the top and sides of which he felt with his feet and hands. He was then elevated again some little distance, and alighted the second time on the braces, following down until he got to the cross braces. He did not, however, succeed in making a firm footing on the deck, owing to the unsteadiness of the small steamer used upon the occasion, which communicated too much motion to the hose and ropes.

There was much risk of the intrepid diver getting entangled in the ropes and wood-work so as to be unable to extricate himself or to tear the dress, and, being again elevated, he descended a third time alongside and clear of the wreck. He now went down fourteen feet below the upper deck, and even with the guards, his head being 139 feet and his feet 144 feet below the surface of Lake Erie.

This is the deepest diver ever made, 126 feet being the greatest depth ever before reached. The new hose was found to be perfectly successful; the diver felt quite at ease, and went down and up without the slightest injury to dress, pipes or man. The marine armor consists of a perfectly air tight India rubber dress, topped by a copper helmet, with a clear, thick plate of glass in front. The pipes which supply and exhaust the air lead from the top of this helmet. The pumping requires much labor; four, and sometimes six men being employed upon it at the same time, and compelled to work hard at that. A great pressure of air is experienced by the diver upon his lungs, equal to seventy-five pounds to the inch, and very few individuals could bear it for any length of time. When first going into the dress, the sensation of oppression is very overcoming, but passes away in a great measure after entering the water. When a depth of ten feet is reached in the decent, the dress becomes entirely emptied of air and collapses to the body, causing a pressure all over the diver equal to ten pounds weight, excepting as to the head, which is protected by the copper helmet. The difficulty in breathing now becomes great, and a painful sensation is experienced by the diver, the jaw becoming extended, and the head seemingly splitting. This continues until after descending another ten or twelve feet, when the pain is relieved, the diver feels comfortable, and experiences no further inconvenience. When about sixty feet below the surface, hundreds of the legitimate inhabitants of the water surround the diver, nibbling at their strange visitor, as though he were "food for the fishes." After reaching seventy-five feet, all is perfectly dark—a black, impenetrable darkness—and an electric flame plays around the inside of the helmet, caused by the friction of the pump. At about one hundred and sixty feet, the water is very cold, being in the present season within four or five degrees of freezing.

M. Maillefort has returned in order to obtain a larger steamer, and to wait for settled and calm weather, before making another attempt. He has not the slightest doubt that the next effort will be crowned with success. Mr. Green, the diver, has proved himself capable of doing the work effectually, and must rank as one of the most useful "under water" men in the country. Two excellent divers, beside Mr. Green, are in company with Mr. Maillefort. We shall look with much interest for the result of the next trial, but that it will be successful we have no doubt.—*Buffalo Com. Adv.*

Embarrassing, Very.

The exclamation of DICK SWIVELLER when he discovered that the "Marchioness" had disposed of his clothes during his illness, and that he was left without even an umbrella in case of a fire, is familiar to our readers. Not less awkward was the predicament in which Mr. Jones was placed, the morning after his marriage, when on his way to Niagara with his blooming bride. That gentleman was exceedingly cautious, ever evincing the greatest dread both of fires & robbers. Having stopped for the night at one of the principle hotels in Washington, he charged his wife before she retired to "leave nothing about," and carefully deposited his own inexpressibles, the pockets of which contained his valuables, (including the door key, which he had prudently withdrawn), in his new trunk with a patent lock. As he intended to take the early train at six o'clock, he awoke betimes, but to his dismay discovered that he had neglected to remove the keys from his pockets, and that they were within the trunk, which closed with a spring. This was sufficiently provoking, but to add to his perplexity, Mrs. J., in her anxiety to "obey" literally the injunctions of her husband, had placed her own garments in her own trunk, and given him the keys for safe keeping, which he had secured with his own. It was not until after repeated knocks at the door, and when the ears were far on their way, that Jones could summon resolution to reveal the cause of his tardiness. The chambermaid, with an extra key, relieved him from his imprisonment, but the attendance of a locksmith was necessary to procure the pair of valuable suits.

The recollection of that day's involuntary detention never fails to elicit from JONES a hearty anathema against all new fangled notions in the way of trunk locks, which he classes with man traps and other devices of the caucus.—*Journal of Commerce.*

If you can live free from want and have wherewith to do good, care for no more—the rest is but vanity.

The Rescue of Jerry.

TUNE—Yankee Girl

Morn comes in the East, and the world is awake,
And the bright sunshine gladdens the valley and lake;
The silver dew glistens on hill side and tree;
Afar o'er the mountains the rising mists lie;
Now the yeomen go forth for the fruit of the soil;
And the artisans hasten again to their toil;
But hark! the wild cry which comes forth on the air
Speaks of sadness and sorrow, of woe and despair,
How the heart moves apace, how the beating blood thrills,
As the low tolling bells echo out from the hills!
Haste! haste! for the boaster hath set on his bounds,
And the Oppressor has leaped o'er Humanity's bounds,
Lo! the wolves from their covert have scented their prey!
Their fetter is on him! they hear him away!
To his doom they will take him, o'er field and o'er flood,
And the Tyrant's keen lash will drink deep of his blood!
Up! up! to the rescue! O stalwart of limb!
From the salt-spring and cornfield, and workshop so dim,
Pass on the high summons! and marshalled in might,
Come forth, O ye people, for Freedom and Right!

Hark! the uproar of voices! the tramping of feet!
As they throng in their thousands the bridges and street;
And their words like the voice of the ocean arise,
As they murmured defiance and wrath at their foes.
"Say brothers! for this did the Patriots toil?
For this did their life-blood once redder our soil?"
And the hunters of men stood aghast at the sound,
And trembled with fear as the watchword went round,
"Come peaceful deliverance—or bloody affray,
The Slave shall be free, ere the dawning of day!"

It was evening—the stars kept their watch in the sky,
When through the still Heaven rang glorious and high
The cry of the PEOPLE—"Ho! down with the wall!
Bring him out! bring him forth! set him free from his thrall!"
Hark the crash! it was done! with the quick-ness of thought
Mid the fire of the foe, in the path of the shot!
And the bright throng of Heaven bent downward to see,
When they brought forth the man, still in fetters, but FREE!
And the shout that went up as proud Tyranny fell,
Shook, with its deep thunder, the ramparts of Hell!

Hear him on by the altars, unscarred by the chain,
Where the Trumpet of Freedom ne'er echoed in vain.
Where the Priest hath not taken the robber's reward,
Or the man-thief once drank of the cup of the Lord.
Where they ponder what God hath inscribed on the sky:
"Man is great and immortal! the truth cannot die!"
Where long hath been heard, though Faith's open door,
The dash of Time's waves on Eternity's shore.
Where was planted with tears 'mid the tempest of Sin
The germ of the harvest this night gathered in.

And still by the torch-light they bear him along,
With words of rejoicing, with shout and with song,
And the young city won in that hour's mighty strife,
An honor unfading—green laurels for life!
And pure hearted WOMAN, high beauty and worth,
To cheer on the deed, and the doers, came forth
And to him whose transgression would stain ocean's flood,
They paid thrice pieces—the old price of blood!
*And a Boaster's vain threat—and a Slave's broken gyres
Side by side have their place in a Nation's archives!

He is gone—with no brand of The Slave on his brow—
And the throne of a Monarch shall shelter him now.
But Freedom, O keep ye, forever and aye,
In honored remembrance the deed and the day!
And late's coming host shall tell proudly the tale
How the plotters were baffled—the boasters grew pale,
When the might of the PEOPLE by Tyranny eured
Gave their threats to the wind—and their "Law" to the dust!

And shall point where forever on Time's record broad,
The lofty deed beareth the signet of God!
LYNN, Sept. 18th. G. W. P.

Scottish Perseverance.

A person in the west of Scotland, who had engaged in the manufacture of a certain description of goods, then recently introduced into that part of the country, found it necessary, or conjectured it might be profitable, to establish a permanent connection with some respectable mercantile house in London.—With this design, he packed up a quantity of goods, equipped himself for the journey, and departed. He travelled on foot to the metropolis. Upon his arrival, he made diligent inquiry as to those who were likely to prove his best customers; and, accordingly, proceeded to call up one of the most opulent drapers, with whom he resolved to establish a regular correspondence. When Saunders entered the draper's shop, he found it crowded with purchasers, and the clerks all bustling busily at the back of the counter, handing out their several wares to their respective customers. Saunders waited what he thought a reasonable length of time, then laid down his pack, his bonnet, and staff, upon the counter, and inquired, in his broad Scotch dialect, for "the head o' the house."—One of the clerks asked what he wanted.—The Scotchman's answer was, as usual, a question: "Want ye aught i' my line, sir?" "No!" was the prompt reply of the person interrogated, who accompanied his monosyllabic negative with a look of contempt for the mean appearance of the itinerant Scotch merchant. "Will ye no take a look o' the gudes sir?" was Saunders's next query. "No, not at all! I have not time," replied the clerk. "Take them away—take them away!"—"Ye'll aithers [perhaps] find them your while, and I doubtless, but ye'll buy," said Saunders, as he coolly proceeded to untie and unstrap his burden. "Go way—go away!" was reiterated half-a-dozen times with great intimation; but the persevering Scotchman still persisted. "Get along, you old Scotch fool!" cried the clerk, completely out of temper, as he pushed the already exposed contents of the pack off the counter; "get along," Saunders looked up in the individual's face with a wide mouth and an enlarged pair of eyes, then looked down at his estate, that lay scattered among his feet; looked up again, and exclaimed—"And will ye no really buy aught? But ye dinna ken; ye haena seen the gudes yet?" and so saying, he slowly gathered them up, and replaced them on the counter. "Get out of the shop sir!" was the peremptory and angry command that followed his last appeal.—Saunders, with great gravity and self-possession, said, "Are ye in earnest, friend?" "Yes, certainly," was the reply; and that reply was succeeded by an unequivocal proof of sincerity on the part of the person who made it, when he picked up Saunders's bonnet, and whirled it out into the street. The cool Scotchman stalked deliberately and gravely in quest of his Stewarson "lead-gear." After giving it two or three hearty slaps upon the wall without the door, he re-entered very composedly wringing the moisture out of it, looked over to the person who had served him so, with a genuine Scotch smile: "You was but an ill-humored toun, man; ye'll surely tak a look o' the gudes now." The master-droper himself, who was standing all the while in the shop, admiring the patience and perseverance of the old man, and feeling a little compassion for the uncourteous manner in which he had been treated, examined the contents of the pack, found them to be articles he stood in need of, purchased them, ordered an additional regular supply, and thus laid the foundation of an opulent mercantile house, that has now flourished for some generations.—[*Chambers's Pocket Miscellany.*]

Barnum and Tom Thumb.

A letter writer from Bridgeport, Conn., gives the following curious information respecting two of the notables of that place:

"Barnum's chief sources of income out of Connecticut, are his Museum, said to be very profitable, and his famous menagerie, now in Michigan. Sixty thousand dollars were the profits of the menagerie the last year, and among its incidental expenses are \$2000 a week, or \$10,400 a year for Tom Thumb's fortune, fortune, and Tom contributed a little to Barnum's. Tom is about 16 years of age, though passing for more, and it is his money which built for his father the largest house in Bridgeport. Tom has made all his family rich, and when at home is of course the elephant of the town, Barnum being then but a simple lion. Tom has his bison of a room in his great house, with a rosewood bedstead, chairs, tables, and a tea set, &c., all made to match his own diminutive proportions. His quarters contain all the presents he received in Europe, and pistols bowie-knives, jack-knives, &c., have been among his favorite playthings; but he is amiable, intelligent, and very much esteemed. Barnum took him as an experiment, about ten years ago. His pay at the start was \$3 a week; soon it was raised to \$25, then to \$38. At this price Barnum took him to England, where his great success prompted Mr. B. to share the receipts with him.—Now, for showing himself merely, he earns an income equal to the official salaries of Daniel Webster and John J. Crittenden combined.

Christianity in Jerusalem.

RAYARD TAYLOR draws a sorry picture of Christians residing in Jerusalem, of whom there are nineteen sects. These sects are so quarrelsome that a Turkish policeman is always stationed at the Holy Sepulchre to prevent blood disputes. Mr. Taylor says: "Whatever good the various missions here may accomplish, Jerusalem is the last place in the world where an intelligent heathen would be converted to Christianity. Were I cast here, ignorant of any religion, and were to compare the lives and practices of the different sects as the means of making my choice—in short, to judge of each faith by the conduct of its professors—I should at once choose Mahometanism.

NEEDLESS ALARM.—The "prices current" are full of statements of "an advance" in the price of wines and brandies "within the last week or ten days." The "grape crops are short, in France, Madeira, Spain, &c." "There will be little if any wine exported next year." Well! what of it? The domestic manufacturers of imported "wines and liquors" are not obliged to base their prices upon "short crops of grapes."

Jerry's Jubilate.

BY REV. JOHN PIERPONT.

Am.—Oh the Days are gone, &c.
[To be sung at Syracuse, N. Y. Oct. 1, 1852.]
Oh! The days are gone, when looking back,
O'er worn-out plains,
I could see the hunter on my track,
With whip and chains;
No more I hear,
No more I fear
The blood-hound's open throat;
Oh! there's nothing makes my blood run cold,
Like his hoarse notes!
Oh! it seems to come from the jaws of death;
That blood-hound's note!
Oh! the day, I dreamed of, long ago,
Has come at last,
And the bond-man's stripes, and tears, and woe,
For aye are past!
From links, that gall
My limbs and soul are free!
Oh! there's nothing in this world, so sweet
As Liberty!
Oh! the blessed day, that I can say
I'm free! I'm free!
Oh! the Lord be praised, that there are men,
And women brave,
Who have rescued once, and will again,
The hunted slave!
The smile of Heaven,
From morn to even,
On all their souls shall shine;
And for them shall the prayers of the rescued
rise,
As now do mine.
Origin of the Rothschilds.

The late Baron Rothschild was the son of a Jew at Frankfurt, of the name of Joseph. He was in humble circumstances, but very highly thought of for honesty and integrity. At the time the French crossed the Rhine and entered Germany, the Prince of Hesse-Cassel came to Frankfurt, and asked Joseph to take charge of his money. Joseph did not much like the undertaking, but the prince pressed it so much that at last he consented, and the treasures were given him. When the French entered Frankfurt, Joseph buried the Prince's money and jewels in a chest, but did not hide his own, thinking that if they found no money, they would be suspicious, and search more earnestly. The consequence was he lost all his own money. When affairs became more tranquil, and he could again enter into business, he took some of the Prince's money and transacted business with it, as he formerly used to do with his own, thinking it a pity it should lie quite useless. The Prince of Cassel had heard of the French cruelty in plundering poor Joseph Rothschild, and concluded all his money and jewels were gone. When he went to Frankfurt he called on him and said, "Well, Joseph, all my money has been taken by the French."
"Not a farthing," said the honest man, "I have it all. I have used a little in business. I will return it all to you, with interest on what I have used."
"No," said the prince, "keep it. I will not take the interest, and I will not take my money from you for twenty years. Make use of it for that time, and I will only take two per cent. interest for it."
The prince told the story to his friends.—Joseph was in consequence employed by most of the German princes. He made an immense fortune, his sons became barons of the German Empire, and one of them settled in England.

What Ardent Spirits has done in Ten Years in the United States:
1. It has cost the nation a direct expense of six hundred millions of dollars.
2. It has cost the nation an indirect expense of six hundred millions of dollars.
3. It has destroyed three hundred thousand lives.
4. It has sent one hundred thousand children to the poor house.
5. It has consigned at least one hundred and fifty thousand persons to the jails and penitentiaries.
6. It has made at least one thousand maniacs.
7. It has instigated to the commission of one thousand five hundred murders.
8. It has caused two thousand persons to commit suicide.
9. It has burned, or otherwise destroyed property to the amount of ten millions of dollars.
10. It made two hundred thousand widows and one million of orphans.—Hon. Edward Everett.

A Single Idea.

Wm. Stark thus beautifully illustrates the power of a single idea. He says:
It came to Newton as he lay under a tree, and all the stars in heaven and the Sun itself yielded obedience. It came to Watt, as he thought of the separate condenser, and an army of cranks and wheels more numerous than the countless hosts that sang psalms before the holy city, have this day sung his praises. It came to Fulton as he thought of the paddle wheel, and every river and sea is now blossoming with the flower of his genius. It came to Franklin as he thought of the kite, and the very lightning came down from their thrones to do him honor. It came to Bacon as he thought of the inductive system, and the whole mental world leapt into a new existence. Philosophy turned from her beaten path and followed him as a dog would follow his master; the physical world awoke. There came a voice from every drop in the salt ocean, from every rock in the broad land—from every trembling star above us, and from every sleeping fossil beneath; and rock, star and dew-drop, cloud, fish and fossil, all found voices and tongues to proclaim his praise.

The water that flows from a spring, does not congeal in the winter. And those sentiments of friendship which flow from the heart cannot be frozen in adversity.

Agents for the Bugle.

The following named persons are requested and authorized to act as agents for the Bugle in their respective localities.

Chas. Douglass, Berea, Cuyahoga county, Ohio.
Timothy Woodworth, Litchfield, Medinacounty, O.
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March 5, 1852.

LITTELL'S LIVING AGE.

Extracts of letters from Judge Story, Chancellor Kent, and President Adams.

CAMBRIDGE, April 24, 1844.

I have read the prospectus with great pleasure, and entirely approve the plan. It can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone not only to our literature, but to public opinion. It will enable us to possess in a moderate compass a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transient speculations, to sickly and ephemeral sentimentalities, and to false and extravagant sketches of life and character.

JOSEPH STORY.

NEW YORK, 7th May, 1844.

I approve very much of the plan of the "Living Age," and if it be conducted with the intelligence, spirit and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day.

JAMES KENT.

WASHINGTON, 27th Dec., 1844.

Of all the periodicals devoted to literature and science which abound in Europe and in this country, this has appeared to me the most useful. It contains indeed the exposition only of the current literature of the English language, but this by its immense extent and comprehension, includes a portrait of the human mind in the utmost expansion of the present age.

J. Q. ADAMS.

PROSPECTUS.

This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years), but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while we are thus extending our scope and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and stately Essays of the Edinburgh Quarterly, and other Reviews and Blackwood's noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales and vivid descriptions of rural and mountain scenery; and the contributions to Literature, History, and Common Life, by the sagacious Spectator, the sparkling Examiner, the judicious Athenaeum, the bus' and industrious Gazette, the sensible and comprehensive Britannia, the sober and respectable Christian Observer; these are intermixed with the Military and Naval reminiscences of the United Service, and with the best articles of the Dublin University, New Monthly, Fraser's, Tatler's, Answorth's, Hood's, and Sporting Magazines, and of Chamber's admirable Journal. We do not consider it beneath our dignity to borrow wit and wisdom from Punch; and, when we think it good enough, to make use of the thunder of The Times. We shall increase our variety of importations from the continent of Europe, and from the new growth of the British Colonies.

We hope that, by winnowing the wheat from the chaff, by providing abundantly for the imagination, and by a large collection of Biography, Voyages, Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

The Living Age is published every Saturday, by E. Litell & Co., corner of Tremont and Bromfield streets, Boston; Price 12-2 cents a number, or six dollars a year in advance. Remittances for any period will be thankfully received and promptly attended to.

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E. L. THOMAS, M. D.
Marion, September, 1852.

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September 25, 1852.